Volume XV Chicago, Ill., January, 1939 Number 10

The Liberalist

OUR SHARE

And we ourselves? Are our hands clean?
Are our souls free from blame
For this world-tragedy?
Nay then! Like all the rest,
We had relaxed our hold on higher things,
And satisfied ourselves with smaller.
Ease, pleasure, greed of gold,—
Laxed morals even in these,--
We suffered them, as unaware
Of their soul-cankerings.
We had slipped back along the sloping way,
No longer holding First Things First,
But throning gods emasculate,—
Idols of our own fashioning,
Heads of sham gold and feet of crumbling clay.
If we would build anew, and build to stay,
We must find God again,
And go His way.

—John Oxenham.

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THE LIBERALIST

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

Volume XV Chicago, Ill., January, 1939 Number 10

THANK YOU!

Mrs. Bradley and I desire to thank the many friends and members of the Church, and the hundreds of radio friends, who remembered us during the holiday season with their expressions of love and inspiration which came to us in the form of Christmas and New Year cards. We are still opening them for it was physically impossible to read them all on Christmas or even by the New Year. Every card will be read and the sentiments appreciated. We wish we could thank every one personally, but that is impossible. We can only say we thank you more than we can ever express. How fortunate we are in having so many people send us such beautiful thoughts—such an avalanche of good-will and hearty wishes! And now as we begin another year together we will strive to be a continuing influence of inspiration and helpfulness to all. Whatever the future holds we shall try to meet it with courage, fortitude and love for all mankind. Peace and Good-will!

Preston Bradley.

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MEDITATION

"We are so grateful in our meditation and talk with the Infinite Source of everything beautiful and good, we are so grateful that when the burdens of life become very heavy and the sorrows and difficulties of life surge in upon us, there is this quiet moment when in spite of the weariness and in spite of the pain, and in spite of the heartache and the sorrow, in spite of all the noise and confusion of the world, we can lift ourselves and turn our faces for the reception of Thy love and Thy sustenance. And it is because of this spirit of weariness, and this sense of the burden and problem of life that we turn to Thee just as naturally as the little child seeks for the arms and the breast of its mother, just as naturally as the face of a morning flower turns toward tre East to greet the beauty of the sun, just as naturally as we seek, with the deepening of the night, the couch upon which we rest and restore our bodies, so our souls turn toward Thee.

All of the week we are constantly in the midst of the pressure and the anxiety and turmoil of life that were it not for this precious Sunday hour, and were it not for the opportunity which we have of establishing this communion with that which is higher and more beautiful than anything on earth, we could not carry on in the bivouac of life.

And so, wherever these words are being carried, might they find lodgement, lodgement in the hearts and minds of many people who need this hour, people who have been trying everything, all kinds of forgetfulness, all forms of relaxation, people who have been attempting to find surcease and rest, might these be words of quieting this morning, perhaps to some body racked with pain after a long night of anixety and suffering. Infinite Love, quiet the pain and still the troubled heart. Or someone is suffering the agony of remorse and the awful stigma of sin and they feel they might never raise their face again, quiet,

quiet the restlessness of that remorseful soul and might they know that there is a "Land of Beginning Again" and that they can leave all behind them and start all over no matter what they have done. And all, all who have been so severely chastised by the experiences of life, and perchance there may be those who have been trying to do the very best they could but who have suffered, and wonder why the storm should break over them. Perhaps they have been kind and fine, innocent, but suffering, and this great enigma, one of life's deepest problems, is theirs today.

In this hour when we shut the flood-gates of earth and open up the flood-gates of the eternal, we would speak words which will bring calm and peace to their lives too.

So, to all men everywhere, to the learned and the unlearned, to the rich and to the poor, to the black and to the white, to Catholic and to Protestant, Jew and Gentile, give us, give us all just a moment's glimpse, perhaps that would be all we could stand in this kind of a world, but give us a glimpse of that eternal and beautiful world that we all could create if we would, and then when peace and love and understanding and sympathy and tolerance and kindness have had their way, peace and happiness will come in! Silence the strident voices of hate and anguish, of intolerance, of unkindness, and let us find Thy way, Thy way that leads to the broad plateau of perfect love.

This petition and meditation and communion of our hearts we voice in the memory and in honor of the way-shower, the bridge-builder, the road-mender, the friend of prayer, the friend of Galilee, that in this near day we need more than anything else in the world, his prayer:

'Our Father, who art in heaven," etc.

• • •

"THE PATHOS OF PROPAGANDA"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago

"Every place he goes, everything he sees, everybody he meets, everything which touches the aura of the minister's life is grist for the mill of his work, and most of his addresses and sermons which have the essence of vitality and reveal the dynamics and spirit of will and interest are those which come out of these experiences which the individual has. The sermons which are of the most value and the greatest importance are not those which smell of the cloister and those saturated by the choice of the study, the greatest utterances which men have ever made have been made out of the full experience and the disciplining they had of their individual relationships with life, men and events. It is something of this imperative which has inspired me to select the subject of the morning, 'The Pathos of Propaganda.'

I am constantly faced, as I discuss with people at every opportunity, in an effort to get their reactions as to what is taking place in the world and what this confused situation and modern relationship of life means to us, as they stand and view the European situation and the situation at home, I am constantly being asked, 'Well, what are we to believe?' 'What are we to think?' I am constantly being asked on the part of people who go first to this lecture and then that, who read first this book and that one, who read this magazine article and then that one, who listen to this radio speaker and then the other one, who, in the midst of this constant clash of the variety and diversity of opinions and

theories. I am constantly being asked, 'Well, what are we to believe after all! and 'What is the truth, and what are the facts?'

Now, I suppose, there is not any more universal hunger than the hunger to really know what the facts are and what really constitutes the truth. My basic philosophy of life is grounded in a confidence that most people are sincere, that most people are genuine, and that most people are honest. I believe as naturally as I am attracted to the necessity of food and shelter as one of the basic things of my life, I believe and accept the potential goodness of humanity. I have had some very bitter experiences with mankind, I have had some very disillusioning experiences, and very shattering experiences. I have had experiences which would inspire me to lose my faith in humanity entirely. I have shared those experiences, as you have shared them, with everybody. There is nothing unique in them, for any generalization, we can always state an exception, and all generalizations are untrue, including this one, and I recognize immediately that it would be possible for every listener, as a basis of their own experience, to point out some individual or some experience which they have had which would give the sense of unreality to what I have just said about the basic goodness of humanity, but somehow I cannot escape from that imperative, I believe that there are more good people than bad people in the world. I believe the good people are in the vast, vast majority, but the difficulty is that bad people and bad influences and bad programs of life and bad philosophies are like everything else bad, they have a way of dramatizing themselves out of all proportion to the universal truth. Evil is always news; good never. Evil always has a sense of the dramatic. Good seldom has. As we think of histrionics, the exception always is the most intresting. We are so endowed that the spectacular is always the more appealing. There is a romantic quality in life which finds expression in the paramount importance of the emotional content of life, and most of us are vastly more emotional than we recognize or understand, and most of us are more emotive in our responses to truth than we are in the difficult processes of rationalizing truth. Thinking is the most difficult task in the world —thinking, and there are very few thinkers, very few, just as there are very few original ideas, but the spectacular quality of evil and of wrong and of badness and of hate and of intolerance, all easily lend themselves to the dramatic which, in the form of propaganda, becomes duly effective out of all proportions to truth.

I think by way of example, and perhaps analogy, we might use the illustration of the attitude which a great many people have toward our modern youth, and perhaps that attitude is created, more than any other thing, out of the spectacular attitude or spectacular experience of a great many of our modern young people. A young person in a High school who has done something of a spectacular character in the realm of a moral collaspe or some other aspect which attracts them to our attention, that person immediately becomes news, and that person immediately gives reputation to the entire group, and we judge the entire group by what a minority, or an individual in the group, finally does. That, of course, constitutes the basis for the origin of that kind of propaganda which I choose to call 'dishonest' propaganda. I could stand in my pulpit here this morning and over this broadcasting station I could give everything which I have in me, I could utilize and draw upon the resources of my energy to the point of exhaustion, I could attempt at the very best I could possibly do in an effort to lift the people toward the higher realities of human life, I could do all

that and not a single solitary newspaper in the City of Chicago would publish one line of it, it is not news. I could stand and give the best of my mind and the best of my heart, and it would not be considered of sufficient importance to elongate that message to the readers of the press, **but,** if leaving this Church this morning I should get my hand into your pocket and steal your purse, **and be caught as a thief,** I could put a special edition of every newspaper in the City of Chicago on the streets of Chicago this afternoon at five o'clock with a headline which would say: 'Doctor Bradley arrested as a thief!' That would be easy, it would not be difficult at all, and as a result of that all my colleagues who share with me the responsibility and the opportunity of trying to lift humanity toward something high and fine, would suffer because of my collapse.

Now, that is the way life is constituted, and that is the situation which we must have to face, and one of the things which has been the instrument which has enabled so much vicious propaganda, — and 'vicious' is the word, and the word which must also be identified with it is 'dishonest.' DISHONEST BASICALLY AND THOROUGHLY DISHONEST PROPAGANDA,—to mutilate, to scar, to destroy, and to hurt, and so many people have asked me, 'Well, what are we to believe? What are the facts?' In all this confusion what are the facts?

Now, one of the greatest of all the philosophers, and I assume and know that a congregation of this character I think is above the ordinary standards of merely an emotional group, those who are only interested in my pandering to their own pet prejudices are not here, the kind of people who desire that the propaganda which has created in their minds certain opinions and has brought to them certain conclusions are not interested in any effort for a fair presentation of facts, for most people do most of their thinking not with the blood in their brains, they do it with the kind of blood in their veins and arteries, they think in terms of inherited predispositions and there is such a thing as an inherited predisposition, in a very true sense we are victims of our ancestors and it requires a heroically moulded mind, it requires a definite disciplining, it requires a peculiar kind of cultural capacity, it requires an honesty and an integrity for an individual to arrive at the position where that individual will say to himself 'I am not going to permit my race to do my thinking in this matter! I am not going to look into the mirror and see my color, and then formulate my opinions upon the basis of my own color! I am not going to permit the fact that I was born a Catholic, a Presbyterian, an Episcopal, or a Jew, or that I was born white, or any of these things, I am not going to permit that accumulation of an influence directive and not corrective in my thinking! I am not going to permit that to be the basis of my conclusions!'

Now, ladies and gentlemen, until an individual arrives there, we are going to suffer the pathos and the menace of propaganda. There will be no avoiding it, and the results will be inevitable. The only permanent, valid impregnable barrier against a destructive influence of vicious and dishonest propaganda is the integrity of our own mind, and if our minds do not possess and we do not acquire, until it becomes a possession, that attitude of intellectual integrity, we are the victims of all this vicious and dishonest propaganda which is sweeping the world.

Now I have come, as an individual, by way of personal testimony, I hope that I have come to the position where my mind is not closed, for a closed mind is a stagnant mind, and a stagnant mind is a mind that is on the way to a degeneracy and disintegra-

tion which will destroy the faculty of thinking, and I want to keep that faculty. I have been accused of not doing anything, but when that accusation has been made I have always attempted to color the effect of the accusation by the accuser, and I have always attempted, and I am doing it more persistently than I have ever done it in the past, of weighing, weighing — that's the thing which we must do, put it in juxtaposition to each other, become grounded in our historic concepts, become thoroughly equipped in our intellectual understanding, our rationalizing of life that we will have no fear, no fear of a lie attack, for dishonest propaganda is always a lie, always a lie, and it is very much more difficult, very much more, to destroy the effect of a well organized, well assembled, psychological, obedient effort of propaganda of hate and viciousness based upon a lie than it is to create in any field of human endeavor a constructive, creative evidence based on truth. For it is very much more difficult to organize truth than it is to organize a lie. A lie has wings, and the truth is very apt to walk. A lie is in a hurry it cannot wait, it dare not wait, lies have speed and alacrity, but truth, **TRUTH HAS THE QUALITY OF THE ETERNAL,** and because Truth is Eternal, Truth is never in a hurry, Truth is never emotion, Truth is never restless, Truth waits, Truth abides.

Now, the tempo of the world has been so accelerated by all the influences at work in modern society that the psychological environment in which lies can be projected has been increased, and that is the reason why today we are surfeited in America, as never before in our history, with this thing called propaganda. Never was there a time in the history of the United States, never, when propaganda was more operative, more carefully planned, more definitely studied, more cleverly worked out in its technique than it is today, and never in the history of America were the hearts and minds of men and women more susceptible to propaganda than they are today. We have the appalling condition, not only of the cleverness of the propagandists, but we have the prepared, fertile fields in which that cleverness can easily be made operative until it would be well for us who are interested in the truth, and who are definitely concerned with the propagation of the truth, and who want to see something happen that will be an awakening, a renaissance on the part of individuals, that they may refuse and utterly repudiate the cleverness of the propagandists who are at work to destroy and to create discord and confusion and misery and anguish among the people!

Now, one of the greatest authorities in the whole field of democratic philosophy was Socrates, and Socrates had a pupil by the name of Plato, and when Plato was thirty years of age Socrates died and Plato crystallized the Socratic philosophy into a book called 'Plato's Republic.' I have been re-reading that book, as I have several times in the past five years, I have been re-reading it because as an individual with the responsibility of, in a humble way perhaps, inspiring or creating a certain amount of public opinion, I have felt a deepening of my responsibility, and the deepening of that responsibility has inspired me into a new fortification of what loyalty and fidelity to truth might mean, and in a world that has become increasingly confused — and that's the word to use 'confusion'—we are confused in our minds, we are confused in our hearts, while the great embodiment of confusion which has settled down upon the earth, that kind of confusion has driven me into the necessity of finding a reason for the faith which is within me. That's one of the necessities of this hour! Find the reason for the faith that

is within you. Do not permit your emotions to establish the reason, nor your reactions to this, that, and the other, but to find the faith that is within you, and I have been going back to sources, I have not been listening to the ephemeral, sophomore, superficial voices mouthing their platitudes and appealing with the glitter of generalities, I have believed in this thing, I have had confidence in humanity, I have been schooled and disciplined in the theory that man, the individual man, not in the generic sense, I don't mean in a racial sense, I mean you, sitting in your seats this morning, I mean the preacher standing in his pulpit, I mean the man who is doing the necessary work of the world, I mean man, MAN, MAN with his hopes, his tears, man; that co-existent with all man's creation there existed an inner imperative for that man's freedom. That the moment such a consciousness was born, probably forty, fifty, sixty, a hundred million years ago in man's struggle toward the stars, I don't know how long, but I am anchored with every ounce of what mental energy I possess and what moral sensitivity I feel toward the structure of the cosmos. I am convinced that man is divine. I am convinced that you, as an individual, with your faculties of brain and heart, your capacity to see, and hear, and think, in your capacity to appreciate and to create, your capacity for life, links you with a relationship which cannot be denied to the OverSoul, which Emerson called it, of the cosmos. That is, every heart is not a part of God, as this eternal principle signifies in the word, but that every heart is a part of that creative energy. You are divine, you are **not** like God, you are not a **part** of God, in a very, very awful sense, **YOU ARE GOD!** And every individual has in the assimilated process of his own divinity the attribute of freedom identified with the dignity of personality, and the highest expression of the whole evolving process of life is you and me. And then when man through the ages has deviated from that consciousness and substituted as an imperative for all of his relationships the mere satisfactions of a mechanistic world, satisfied with food enough, clothing enough, house enough, land enough, dwelling in the fleshpots of physical answers, then those who would destroy freedom and mutilate personality had their day, and suspicion was born. And now in this blessed union of individual sovereign States there rests undeniably at its threshold the unquestionable suspicion on the part of some of us that a decadency of our concept of the individual worth and spiritual importance of the human personality under the propagandists who are surfeiting the world with a diabolical theory of superiority of State and the superman, and I am discussing this this morning not in its ephemeral but in its deep philosophical sense and in no sense of the world will appeal to that peculiar kind of thinking when people want to call names, make accusations and create criticism, I am appealing to you this morning as scholars, as fundamentalists, in the highest and best sense, that the final issue, the issue that you hear constantly discussed, words that are being constantly used, words like 'Communism,' words like 'Fascism' words like 'dictatorship,' words like 'anti-Semiticism,' words like 'propaganda,' that create patterns, patterns in the mental imagery of individual lives.

Finally, and this is the biggest thought that I can project this morning, the most important, that these things, finally, when you have made all the accusations in the field of Communism, when you have said everything that could be said that is despicable in your attack upon dictatorship, when you have run the gamut of human hate and human lies in your propaganda activity of anti-semiticism, when you have done all that, the

final, basic, underlying, underneath issue before this world is whether you, you and I, shall be so highly sensitized as to our superficial and physical hates of life that we, in the presence of all this propaganda of hate and viciousness and dishonesty, shall prostitute, there is no other word, shall prostitute into the gutter the sacred nobility of our individual souls, our hearts, our minds, until through the alternatives which are being offered by the clever artists of propaganda who are releasing their artistry in the world today, whether we shall so assimilate, inoculate, absorb this generalization of life into a form of mob and mass identification until we eat, and dress, and think, and live, and die only as automata, cogs, numbers, when we were destined to be individuals and persons?

Let the democracies of the world, France, Britain, America, have a new birth of the individual importance and beauty of life and you won't have to worry about what Mr. Stalin says or thinks, what Mr. Hitler or Mr. Mussolini says or does, for they will not be doing it long, and they will not be saying it long, for can't you see, there is no victory, final victory for wrong? Can't you see that every lie will be revealed? Don't you know, deep in your hearts, that you are a part and belong to a law-governed, moral-governed universe? In the words of the poet-singer, the shepherd boy who from the hillsides communed with stars in the night, and in the day experienced the rapture of the sky while he listened to the bleating of the sheep, David, the sweet singer, do you remember his sentence for it? 'He hath set eternity in their hearts.' Do you know eternity is in your heart? Well, it is. It is in every heart, it belongs to every man, and when the propagandists of the world stand up against that, why, they become pigmies!

Ladies and gentlemen, the year 1939, now but a week old, will be the most momentous of the last one hundred years. It will be the most momentous because there is evidence of such unimpeachable character that only the most blind and bitter partisan would deny that evil has within itself the capabilities and instruments of its own destruction! And that is something which those of you who are frightened into a jittery state because of Communism, or Fascism, or Naziism, or any of these other strangely twisted to release, out of it all release theories by which man has sought perfection, when perfection is never released, perfection is only achieved, no form of government can give you and present to you perfection. None. Perfection is struggle, perfection is sacrifice, perfection is problems, perfection is worry, perfection is suffering, that's the basis of perfection, there is no other.

The year 1939 will see in Russia the proportions of civil war, disillusionment is at work; 1939, Germany will see the proportions of some of the most cataclysmic experiences a nation has ever passed which will unquestionably result in probably the psychological, if not the actual mechanistic forces released in the society which will result in the death of Adolf Hitler! Italy will not escape, the handwriting is on the wall! The feast of Belshazzar has started! Wait for the months, the months just ahead and all the efforts of these men to divert the attention from the inevitable pressure which is coming from the inside, and not from the outside, which is now resulting in the purges of Russia, purges as psychologically normal as the air which they breathe, already the inner sanctum of the Nazi party of Germany, already the break is becoming evident, sending Mr. Hitler into a psychological period of such intense depression and melancholy himself that suicide may be in the offing before he is through. While the forces, the psychological, intangible forces that are at work in this world, and you, propagandists, who are

spreading your lies being surfeited with 'anti' this and 'anti' that, you who are adding to the psychological factors of the impending crash which is just before the world, why don't you wake up, why don't you see that it cannot last! Within the very inner heart and within the very inner structure of the situation in Germany today there exists this picture, it is released everywhere, and don't, I beg of you in this closing moment in an address which I have studied fundamentally on the basis of reason and not emotion, you are a part of the hanging world, and don't you do it, don't become a part of it! Wait, analyse!

Let me give you what I mean by concrete example on what it means. I have received during the past three weeks more than 200 copies of an extract from Charles Pinckney's Dairy in which Benjamin Franklin is being quoted as saying that the Constitution of the United States would only be a perfect document and would only work for human historic advance of the states, if the Jew, for instance, was excluded, and the anti-semitics of the United States have been publishing it, mimeographing it, sending it in letters to me, over 200 of them have I received in this thing called propaganda. Ladies and gentlemen, this is a whole lie, not one evidence of truth, not one scintilla of truth in it, and they have prefaced that page by saying, 'write to the Franklin Institute at Philadelphia where the original is on view.' That is a lie, I have in my possession a denial by the Franklin Institute of the City of Philadelphia, that such a document is not there, nor ever was there, and if you have been guilty of participating in that kind of propaganda, try to redress the wrong you have done in adding to the hate of the world! That's my philosophy, for you cannot transfer a lie and you cannot hate and you cannot create friction, and you cannot be a party to the lie without it destroying you, for every lie will finally destroy the liar."

DR. BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF DECEMBER, 1938

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1—Address Ideal Club. Drake Hotel.
Radio Address. WBBM.
Attended Bazaar, Peoples Church.
2—Radio Address. WBBM.
Attended Bazaar, Peoples Church.
4—Two services, The Peoples Church.
5—Address, B. M. Z. Woman's Club, at Covenant Club.
Radio Address. WBBM.
Address, New Tamad Congregation.
Meeting, Lakeview Community Hospital.
6—Radio Address. WBBM.
7—Book lecture, Peoples Church.
Radio Address. WBBM.
8—Address, Southern Woman's Club, Palmer House.
Radio Address. WBBM.
9—Radio Address. WBBM.
Dinner meeting with Mr. Holman and Mr. Worster.
11—Two sermons. Peoples Church.
12—Meetings Normal School Board. Palmer House.
Address, Bryn Mawr Woman's Club.
Radio Address. WBBM.
Dinner, Chicago Ass'n of Credit Men.
13—Address on "Peace." Maxwell's
Radio Address. WBBM.
Address. Business and Professional Woman's Club. St. Charles, Ill.
14—Radio Address. WBBM.
Book lecture. Peoples Church.
15—Address. IWLA dinner. St. Paul's Church.
Radio Address. WBBM.
Autographed books. Mrs. Gaines' Book Shop.
16—Address. Executive Club. Sherman. Hotel.
Radio Address. WBBM.
Dinner meeting. Lakeview Community Hospital.

18—Sermon. Peoples Church
Annual Candle-Light Service. Peoples Church.
19—Radio Address. WBBM.
Candle-Light Service repeated. Peoples Church.
20—Radio address. WBBM.
21—Radio address. WBBM.
Book lecture. Peoples Church.
22—Autographed books. Carson, Pirie, Scott & Co.
Radio address. WBBM.
Address. Choir Cantata Concert
23—Radio Address. WBBM.
Address. Church School Party. Channing Hall.
24—Address. Volunteers of America.
24—Three sermons. Peoples Church.
26—Radio Address. WBBM.
27—Business meeting. World Broadcasting Co.
Book lecture. Peoples Church.

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WEDDINGS

December, 1938

1—Leland Exe and Marian Trasch
3—Raymond E. Davis and Dorothy F. Norne
3—Philip Armstrong and Loraine Gairing
3—George Olander and Norine Woodville
10—Henry F. Burmeister and Helen S. Johnson
11—Ardell B. Sutton and Mary Lombard
12—Edward Ehrhardt and Elizabeth Kingsbury
14—Ronald J. Shurgot and Annabella Marie Perry
17—Roy W. Burmeister and Susan Wandtke
20—Horace William Stevenson and Helen V. Ecklund
24—Joseph E. Miles and Doris G. Lossmann
24—John W. Brockmeyer and Alice Louise Hoadley
25—Edward F. O'Connor and Clara V. Foster
25—Samuel H. Trude, Jr. and Ruby L. Williams
26—Wm. H. Flower and Virginia Ford
31—Emory Clark Woodward and Evelyn L. Hohlweck
31—Samuel Schulman and Stephanie Seselski

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FUNERALS

December, 1938

2—Guy Stubbs. Interment, Mt. Acacia.
4—Lange. Interment, Mt. Emblem.
7—Samuel Schwartz. Interment, Graceland.
10—Fred Krell, Jr. Interment, Graceland.
20—Mrs. John M. PPease. Interment, Sioux City, Iowa.
22—George H. Tanner. Interment, Rosehill.
23—Frank Kellesch. Interment, Mt. Elwood.
24—F. W. Gunther. Interment, Racine, Wisc.
27—Roy Osterveer. Interment, Rosehill.
28—Mrs. Olive Mann. Interment, Rosehill.
31—Ernest Ellsworth Stone. Interment, Rosehill.

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WOMAN'S CLUB GIVES PLAY

The Educational Committee of The Woman's Club will present the Uptown Players in a three act comedy, "Fresh Fields", in Channing Hall, Feb. 16th and 17th at 8:15. The cast is an extraordinarily fine one and the play screamingly funny. The proceeds will go to the Fund from which the Scholarship Award is made by The Woman's Club.

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Editor's Note: (Mr. Organ is the oldest—by point of age—member of The Peoples Church. He is loyal in his attendance, seldom missing a service. He has given his "Saga" to be printed in The Liberalist and we are glad to honor him. His many friends will appreciate reading the story of his eventful life. It will be printed in three parts as lack of space prevents more.)

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THE SAGA OF ROLLIN B. ORGAN

This is the Saga of Rollin B. Organ, a Blue-Jacket in the U. S. Navy at the siege of Vicksburg, whose ancestors served in our Revolutionary War and who, today, in his 94th year, is an outstanding citizen of Chicago, in comparatively rugged health encouraging him in aspiring to attain the 'rank' of Centenarian!

Mr. Organ was born in the town of Washington, in south-eastern Iowa, on July 19, 1844. While picking up book knowledge in the little red school house, he spent most of his leisure hours hunting in the adjacent woods and at the same time making investigations in practical entomology, thus fitting himself for the fame he subsequently acquired as a trap-shooter and an author and lecturer on entomology. Twice a year without fail, Mr. Organ returns to his native town, whose residents have placed him on a pedestal as the Grand Old Man of the community. He is known to every one of them. On those occasions he delivers addresses before the Eastern Star Masonic Chapter, the High School, the Parochial School and the Rotary Club. In that town they have an association known as the "Three-Quarter Century Club," membership being restricted to men who are 75 years of age or over and must have lived in Washington county at one time. Mr. Organ is a member.

Mr. Organ exercises daily now; he drinks six or more tumblers of iced water with his evening meal.

Another amazing and unique feature discloses itself in Mr. Organ's skill as a billiard player in his 94th year. On his recent anniversary, he included in the days activities several rounds of billiards, a diversion he enjoys every day, and, at the neighborhood billiard parlor he made runs of 6, 4 and 5 in a three cushion game! He is known to leading cue artists in the big cities. Note, too, the remarkable fact that he plays the game without having to wear glasses!

To be physically fit to display such skill, Mr. Organ attributes largely to his life-long abstention from the use of intoxicating liquors or tobacco in any form. He says that when he was 13 years old, he promised his mother, at her request, that he would never touch alcoholic beverages or use tobacco, in any form until he had reached the age of 21, that he had never broken that pledge and that he has yet to touch with his lips either of those tabooed products! In this connection, Mr. Organ relates that while serving in the navy in the Civil war, the gun-boat on which he was functioning was doing guard duty at Ellisses Cliffs, quite a distance below Natchez, Miss., when word was received from reliable sources that a large quantity of very high grades of wines and liquors was cached in a cane-brake on the plantation of the Confederate Colonel Shields, just back of the Cliffs. At once, a detachment of the Fort Hindman's crew was detailed and sent out to investigate. They discovered that the report was true and that the cache consisted of several 5-gallon kegs of Kentucky Bourbon, many baskets of Champagne and cases of imported French wines in their original packages. As the entire collection was contraband, it was, of course, confiscated and taken to the gun-boat for medicinal purposes! At that date, Uncle Sam had abolished the issue of grog in the navy. But as the officers of the Fort Hindman were volunteers and not hidebound regulars,

they had the boatswain pipe "all hands to splice the main brace," and the entire crew had enjoyed about four "splices" before a halt was called. Mr. Organ declares that he did not violate his pledge to refrain from the use of intoxicants, but did accept his share, pouring it into a bottle, afterwards trading it to a negro for a bag of sweet potatoes to add to his rations!

Mr. Organ did not join the G. A.R. He says that when it was first organized, there was not a rush to secure membership, every man among the original organizers constituted himself as a sort of recruiting officer and asked his acquaintances whom he knew to be qualified to come on and join up. There were four veterans in Organs family, but none of them joined; they had no especial reason for their failure to do so. And now, Rollin B. Organ says that it was the greatest mistake of his life, as he declares that the Grand Army of the Republic is one of the grandest organizations that ever existed, and that to enjoy a membership in it he deems is one of the greatest honors ever conferred upon a soldier.

As illustrating the versatility of this remarkable individual, Mr. Organ, for several years had devoted most of his time to combating the hosts of cutworms, army worms, buffalo bugs, Hessian flies, cotton moths, migratory and devastating locusts, potato beetles and squash bugs that had begun to infest God's country. In short unafraid of soiling his hands, he plunged his arms to the sockets in the rough and tumble of practical entomology and helped to put America in the lead in this work, which it has never lost. In his library he has a five-shelf cabinet, stocked exclusively with works upon this subject. For the past twenty years, he has been a lecturer in towns and cities (under the auspices of the Forest Preserve District of Cook County) on Insect Life, an interest which began when he was 12 years old and had a habit of returning home with his pockets full of dead crickets and grasshoppers.

Mr. Organ has been with the great Forest Preserve District of Cook County for over twenty years, he knows the trees, the birds, the wild flowers, the fish and the insect life. Clayton F. Smith, President of the Forest Preserve District of Cook County, in his annual report to the Board of Commissioners, stated that the "National Park Service has been and is a potential factor in aiding the management of the Forest Preserve District, of Cook County, Illinois, to meet the paradoxical situation of preserving its 33,000 acres in their natural condititon, and simultaneously provide adequately for the recreation and pleasure of 15,000,000 annual visitors." Mr. Organ says that he has information that the parks of Cook County cover more acreage than the whole of Europe.

Mr. Organ is the sole surviving member of the organization which was chartered and acclaimed at the "Farragut Naval Veterans Association." He has been a Master Mason for 59 years, a member of "Home Lodge 508" of Chicago, and has taken all of the higher degrees in that fraternity, also being affiliated with Miriam Chapter No. 1, Order of the Eastern Star, whose lady members are zealous in all that relates now to his well being. He is conspicuous in the activities of Preston Bradley's Unitarian Church where, on each recurrence of Memorial Day, Mr. Organ reads or recites from the pulpit Lincoln's famous Gettysburg Address, before a "WJJD" microphone, which broadcasts it thruout America, Canada and Mexico, to an audience of approximately four million attentive listeners.

Of all the organizations in which Mr. Organ enjoys membership, the one of which he is the most proud is the "National Society of the Sons of the American Revolution," because it establishes beyond the adumbration of a sha-

dow of a doubt, the fact that he is an 100 percent American. He joined that organization under descent from Ezra Mead, his maternal great-grandfather, yet he could have claimed membership under lineal descent from his paternal great-grandfather, Matthew Organ, who served six years, from 1775 to 1781, in the Continental Army. Also, he has a genealogical chart which indicates that his ancestors were among the pilgrims who came over in the Mayflower!

He was married on Oct. 31, 1875, in his 32nd year. His golden wedding anniversary was observed in 1925, his wife passing away shortly thereafter. To his great sorrow, no children were born to them. In political life, he was twice elected a member of the Board of County Commissioners of Cook County, the law making body of that county; he was nominated for a third term but was defeated, in one of those "tidal wave" years, altho he ran well ahead of his ticket. During his service in that office, he achieved quite a reputation as the "watchdog of the treasury." He was chairman of a committee which arranged for the reception and banqueting of Admiral Schley and Captains Clark and Cook.

(To Be Continued)

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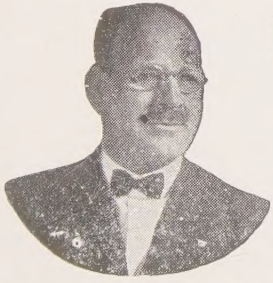

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